

Moral Teaching in *Piwulang* Manuscript and Its Relevance to The Teaching of Character Education in Indonesia

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ABSTRACT

Online learning in the era of the Covid-19 pandemic requires teachers not only to teach subject matter, but also to instill character education to students. *Piwulang* manuscript contains moral teachings that can be used as guidelines for teachers in teaching character education. This study aims to determine the moral teachings contained in *Piwulang* manuscript and to find out their relevance to teaching character education. This study uses a qualitative descriptive approach to data analysis methods (content analysis). The source of data in this research is the *Piwulang* manuscript by Sri Susuhunan Paku Buwana IX. The data collection technique is done by reading the *Piwulang* manuscript, marking, and recording the data. The data that has been collected are then identified, classified, interpreted, and concluded. The results showed that the moral teachings contained in *Piwulang* manuscript were moral teachings so that humans always obey their parents, persevere in studying, always speak well, use their reasoning, and always pray to God. There is a relevance between moral teaching in *Piwulang* manuscript and teaching character education, namely that this fiber can be used as a teaching medium for reading Javanese script text and moral teachings in *Piwulang* manuscript can be used as teacher guidelines in teaching character.

Keywords: *piwulang manuscript, moral teachings, character education*

1. INTRODUCTION

In Indonesian literature, Javanese literary works are the oldest literary works that are still being studied today. Akhadiati [1] states that the tradition of writing Javanese literary works has existed since the 9th century. The ancient manuscripts that are made generally contain history, folklore, religion, law, moral teachings, and others. The important content contained in it makes the ancient manuscripts always preserved and preserved. Maintenance does not stop with physical maintenance, but more than that, the maintenance of the content or text content must be maintained. The preservation of ancient manuscripts is very important to do because old literature is very broad in scope so that it can be a source of learning [2].

In the world of education, Javanese literature can be used as a means of moral teaching as well as to introduce local wisdom

values to students. One of the works of Javanese literature that is considered relevant as a means of moral teaching is *Piwulang* manuscript by Sri Susuhunan Paku Buwana IX. *Piwulang* manuscript is an ancient Javanese text containing religious, philosophical and ethical teachings. The essence of these teachings is about ethics and the Javanese way of life in order to become the main human being [3].

The title of the *Piwulang* manuscript is on the front cover. *Piwulang* manuscript consists of two words, namely: 1) *sêrat* means a book containing stories (literary works), and 2) *Piwulang* which is a form of *dwipurwa* from the word *wulang* which means teaching. Based on the origin of the word, it can be concluded that *Piwulang* manuscript is a literary work that contains teachings.

Currently, the world of education is implementing online learning due to the impact of

the spread of the Covid-19 pandemic. Mukhlas [4] stated that online teaching has several drawbacks. For example, the lack of interaction between teachers and students and even between students themselves. The lack of interaction led to the slow formation of the value in the learning process. As a result, the development of student behavior or character is less than optimal. Even though character education is very important to be applied to students. Character education will make students more independent in carrying out their lives and can adapt to the social conditions they find someday [5]. Character is greatly influenced by the environment in which the individual develops. A strong character will grow a strong personality too. This is where the importance of strengthening the character of students through teaching character education itself.

There is a relevance between the moral teachings in *Piwulang* manuscript and the teaching of character education for students in Indonesia. The moral teachings contained in *Piwulang* manuscript can be used as a medium for teachers in instilling character education. For example, in Javanese class reading Javanese script, the teacher can enrich students to read and *Piwulang* Javanese script. Then with the teacher's guidance, students are asked to apply these moral teachings in *Piwulang* manuscript in their daily life. The purpose of this study is to explain the moral teachings contained in *Piwulang* manuscript and their relevance to teaching character education in Indonesia.

2. METHOD

This research uses a qualitative descriptive approach because it aims to explain the data in the form of descriptions of words as they are. The method used is the method of data analysis (content analysis). This method is used to analyze and understand the text to be described objectively and systematically [6]. The source of data in this research is *the Piwulang* manuscript by Sri Susuhunan Paku Buwana IX. The data collection technique was done by reading the *Piwulang* manuscript, marking each part of the *Piwulang* manuscript containing moral teachings, and recording data about moral teachings in the *Piwulang* manuscript. The data that has been collected is then analyzed by identifying data relating to moral teachings, classifying moral teachings in the fiber, interpreting or interpreting moral teachings, and concluding the meaning of

moral teachings and looking for the relationship between moral teachings in fiber and character education teaching.

3. RESULTS AND DISCUSSION

Piwulang manuscript is ancient Javanese fibers in the form of *macapat song* and are handwritten (manuscript). This manuscript is written using Javanese script (*Ha Na Ca Ra Ka*) in Javanese with a variety of *krama* and *ngoko*, and is inserted with words from *Kawi* and Arabic. The spelling used in writing the script is the standard spelling which refers to the Sriwedari spelling. The beginning of the text is marked *purwada* with a characteristic style that was commonly used during the reign of Paku Buwana IX. *Piwulang* manuscript contains moral teachings which are meant as *piwulang* or human teachings in living life in the world. The content in manuscript can be used as a teacher's guide or guide when teaching character education to students. The moral teachings in *Piwulang* manuscript and their relevance in teaching character education will be discussed in detail as follows.

3.1. Moral Teaching in *Piwulang* Manuscript

3.1.1. Moral teaching so that humans obey their parents

Obedience is an attitude of obeying orders, rules and so on. Obedience can also be an attitude of respect, respect, and affection which is manifested in the act of listening to, receiving advice, and carrying out orders with sincerity. One example of being obedient is being obedient to both parents. It is an obligation for every child to always obey their parents [7].

A child born into the world is a form of the wishes, hopes and aspirations of their parents. Then the child is raised by the parents with full love, struggle, and pride. The efforts of parents in educating and caring for their children without any sense of strings attached. Parents only want to see their children independent in life. The moral teaching so that children always obey their parents is contained in the *Piwulang* manuscript. The following is an excerpt:

*Mijil sangking sabdaning sudarmi/
darmi amiraos/
raosêna pituturku anggèr/*

*gèr kang wèdi nutèn bapa bibi/
bisowa lèstari/
tariman ing kalbu//*

Translation: what a father says, that parents will always think and give advice to their children. Always be respectful and obedient to your mother and father, so that you are safe, then do it with sincerity.

There are many obligations of children towards their parents, one of which is to respect and obey their every advice. In general, a child should be capable of *mikul dhuwur mēndhēm jêro*. *Mikul dhuwur* means 'to carry high', while *mēndhēm jêro* means 'to bury deep' [8]. This expression is advice for children to always respect their parents.

The expression of *mikul dhuwur* is advice for children to respect their parents by appreciating their services as high as possible and keeping these services deep in their hearts. These awards and honors are not only done when alive, but also after both parents have died. All the merits of parents must be respected, respected in moderation, their advice followed, their wishes fulfilled wherever possible, their mistakes forgiven, their inheritance should be honored.

Besides *mikul* vertex, a child should also be *mēndhēm jero*. This means that a child must bury the body of its parents deeply, not too shallow. Because if it is too shallow, then at any time the pile of corpses sags, a foul smell can spread everywhere. This expression implies the fact that every parent must have their own sins, mistakes, and shame. So it's best as a child to be able to keep their bad stories tightly, instead of spreading them or spreading them everywhere.

Sincerity to be devoted to parents is an attitude that every child must realize and have. Remembering the sacrifices and struggles of parents is something that is difficult or even cannot be repaid with anything. Parents strive not for self-reward, but for the good and success of their children in the future. What parents think about is to let themselves struggle, toil and sweat, as long as one day their children get happiness and a better life. At the very least, what children can do during the learning process is to accept sincerely and voluntarily every advice, thoughts, and actions of the parents directed to them.

Naturally humans, a child is gifted with creativity, taste, and intention which of course continues to grow all the time. Children have desires, thoughts, and feelings that they

understand to advance and develop themselves. Sometimes the desires and thoughts of the child are in line with what the parents want and think, but sometimes they are not compatible, even contradictory. In response to this, a child's deeper understanding should be needed, that every parent's advice, thoughts, or actions arises because of good intentions for their children. It is a sincere intention that grows from the heart of the parents, and the children are obliged to maintain their sincerity, do not oppose openly even though their wishes and thoughts do not agree with the parents. In essence, what a child must understand is to convey his thoughts and desires gently and politely or even if it is too risky to hurt the parent, it is better to hide it.

The Javanese expression related to this teaching is *lambé satumang kari samêrang*. *Lambé satumang* means 'lips as thick as tumang (lip of a kitchen stove)', while *curry samêrang* means 'left a stick of rice'. Lips as thick as a *tumang* symbolize that in the mouth of the parents there is a lot of advice, while the lips are as thick as a rice handle which is a metaphor for parents who have run out of their wits about advising their children. In practice, this expression is often used to vent the irritation of parents when their advice is considered wind and then, into the left ear, out through the right ear.

3.1.2. Moral teachings for humans to use reason.

Reason in Baoesastra Djawa [9] means *pelagas*, clear 'thought, intellect, truth of mind'. Reason is a mental instrument which is a combination of reason, desire, and feeling to weigh good and bad. Reason can be interpreted as more than just reason. Its existence perfects the results of the mind's thinking to be processed with clarity and gentleness so that it can be felt comfortably by everyone. Like reason, reason also needs to be trained through a process to make it sensitive and subtle to feel every thought.

Using reasoning as meant in this study is to realize that every word and action that is done by humans should always be processed with reason first. The goal is that every action taken is an act that is beneficial for oneself and others. In *Piwulang* manuscript, the form of moral teaching to use reason is described as follows.

*Kalbuning father biyung mêmuji /
mujèkkèn hyang manon /
manutana arja likes sègèh /
suminggaha rèh kang musakati /
tinrajuwèng budi /
bédané dèn wèruh //*

Translation: the hearts of parents always pray to God, obey to be safe even though it sometimes gets bored. Stay away from things that cause misery, weigh them with reason, and you will understand the difference.

The implementation of *budi* is symbolized by the word boxing, which is formed from the word *roottraju*. The word *budi* in Baoesastra Djawa means reason, mind, mindset, character 'reason, mind, way of thinking, character'. When adjusted, *punrajuwèng budi* means 'weigh using reason'. So it can be concluded that mind functions to weigh everything that is produced by human reason and desires. Every action that is done should always be considered the consequences and benefits first, whether it is beneficial, not at all beneficial, or even detrimental to oneself and others. Actions that can be useful and make yourself and others happy are praiseworthy actions.

In the Dhammapada Illustration, Siswoyo [10] states that thoughts are difficult to predict, move fast, they wander at will, they are also difficult to perceive, are very subtle, controlling and maintaining them will bring happiness. Besides the mind, there is also desire (lust) in human beings which must always be weighed and controlled. As the Javanese expression, *angkara gung ing angga anggung gumulung*. The meaning is that in human beings there is a desire that at times can enlarge and flare up if not controlled properly. When turbulent, we can roll up and become a mere game, like a small boat that is hit by the ocean waves.

3.1.3. Moral teachings so that people are diligent in their studies

Demanding knowledge can open horizons of knowledge. Demanding knowledge is not always synonymous with formal education. By simply asking something that is not known, it means that someone has studied. Real knowledge is all knowledge that leads to goodness. Good good for yourself and others. With mastery of knowledge or intelligence, it is easier to solve problems and realize hopes. Demanding

knowledge requires patience, because knowledge is obtained little by little, tiered from one stage to the next. If you want to obtain useful and weighty knowledge, of course, the requirements that must be met are to complete the lesson until graduation [11].

Piwulang manuscript teaches that if a person gets more strengths or intelligence than others, he is expected to remain humble. For with humility one obtains glory, and with the glory of a person does more benefit for his surroundings. Here's an excerpt:

*Aywa Pegat atêtannya /
mring wong luwih kaluwihan goods ft /
padha sira gulanga //
anadene yen luwih wus foot /
olèhira gègulang kawigyan /
anadene romahane /
nanging pangarèpipun /
andhap asor tan taxable anaesthetized /
sabarang karèpira /
yen tan anaesthetized iku /
angajia ngawulaa /
amèrtapa andhap agong aywa lali /
wèkasan dadiguna //
karantène gulang èntas mangkin /
sakathahing kawigyaning janma //powerful*

Translation: don't break up or be ashamed to ask, to those who are more than you, learn from you, if you have got advantages, from you learn intelligence, if there is something that you are not good at, the hope is humble, don't forget it, learn to continue to serve, meditate with humility and glory, don't forget it, because in the end it will be useful, because learning to the end, humans get a lot of intelligence.

In studying, humans must be diligent. Diligently do all work diligently, patiently, conscientiously, and with full confidence. In achieving something that is desired, persistence is a trait that humans must possess, because all their shortcomings, limitations, trials, and fate can determine their success. Human beings who are diligent never know despair and will always try to achieve their desired goals. Persistence also affects the human process of studying. Demanding knowledge as part of an obligation is a process or effort made by each individual to obtain a change in behavior in the form of positive knowledge, skills, attitudes and values.

Being diligent in studying what is meant in this research is making serious efforts to gather knowledge to be successful in the future.

Demanding knowledge must be done by humans at the age of children so that one day it can lead humans into a better life. In *Piwulang* manuscript, diligently studying is described as follows.

*Kang pinocung mulang marang laré kucung/
kêncênga ing karya/
karyané laré mung ngaji/
ngaji Sastra jawa arab tata krama//*

Translation: developed the tembang pocung to educate young children to work hard. A child's work is learning, namely learning Javanese knowledge (personality), Arabic knowledge (religion), and manners.

This verse contains the teaching that a child has a primary obligation, namely learning, because this is a major task in the life cycle of children. Do not let that period just be wasted by filling more time with activities other than studying. Although learning knows no age and lasts a lifetime, childhood is the core and key of the learning process. Whoever while young does not collect provisions, will languish like old cranes in a pond without fish, they will lie like unused arrows regretting their past. This expression is a warning to humans who do not take advantage of their time in youth or childhood to study and collect supplies in old age. With the lack of knowledge and skills and physical strength that continues to decrease with age, it will be difficult for them to meet the demands of life.

3.1.4. Moral teaching so that humans always speak well

Oral language is one of the communication media that is almost always used by humans in everyday life. Speaking using spoken language well and speaking polite words means that humans can create good relationships with others, which in turn will be easy to develop themselves in learning, careers, socializing with the community, and so on. On the contrary, humans will find it difficult to develop in all aspects of life if they cannot speak good words and always make other people uncomfortable. The purpose of speaking well here is to speak in good language, with good delivery, and with good intentions. In *Serat Piwulang*, speaking well is described as follows.

*Sêsinom kang dèn nam-ênam/
namakna ing gunêm apik/
Pikantuké nêmu suka/
suka dèn mawi dèdugi/
dugi prayoga wajib/
kawajiban ing saumur/
murwat ajiné ngawak/
awak tan kêna tinêpsir/
sir santosa éling tèmêné ngagêsang//*

Translation: Sinom leaves for mature your mind, by always speaking well which will ultimately bring happiness. Fair happiness, until your job is done well. The obligation for your age is to maintain the honor of your body because your body is difficult to control, so that you can still remember the truth of life.

Like the Javanese expression, *ajining dhiri dumunung ing lathi*. This expression implies that a person's personal honor is determined by his words or speech. Every word of speech needs to be properly guarded, scrutinized, and regulated because every word and sentence that comes out of our mouths will be heard and noticed by others. For example, if someone often lies, then over time he will lose confidence. Who likes to say harsh words that hurt his heart, he will find it difficult to build friendships because people are not happy because his words hurt feelings [12].

3.1.5. Moral teachings to always pray to God

Javanese people are a group of people who uphold religious values in their lives. The inner belief to always maintain a relationship with the Creator is part of the effort to obtain happiness and peace of life. Pray without stopping for God's help and guidance. God must know what is happening in this world. So that whatever has not been spoken, has not been done, is stored in our hearts, as well as all our secrets, God will know. Therefore, by praying there will grow a great belief that whatever we want and aspire to will be realized, because God will determine whether human expectations are achieved. All the strength and energy that comes when we are trying to reach our hopes is multiplied by the closeness of our relationship with the Creator. In *Serat Piwulang*, praying to God is described as follows.

*Kalbuning bapa biyung mêmujji/
mujèkkên hyang manon/
manutana arja suka sègèh/
suminggaha rèh kang musakati/*

*tinrajuwèng budi/
bédané dèn wèruh*

Translation: parents' hearts always pray to God, obey to be safe even though sometimes it gets bored. Stay away from things that cause misery, weigh them with reason, and you will understand the difference.

Realizing the importance of maintaining a relationship with God, there is a Javanese expression, *manungsa winênang ngudi, purba wasésa ing astané Gusti*. *Manungsa winênang ngudi* means 'man has the right to do business', *ancient wasésa ing astané Gusti* means 'power remains in the hands of God'. This expression is a manifestation of the Javanese spiritual belief that humans are only a *commandment of sawantah*, which all the twists and turns of life cannot be determined alone, but depends on the will of Allah alone.

The belief in this proverb is still practiced by the Javanese, because they really understand and are aware of the law of *sangkan paraning dumadi* (the origin of life), that humans are created and someone creates.

3.2. The Relevance of Moral Teaching in *Piwulang* Manuscript to Teaching Character Education in Indonesia

Piwulang manuscript contains moral teachings that are full of meaning. The content contained in it teaches humans to always behave well to their parents, the community, to their God. If the value of moral teaching in *Piwulang fiber* is applied to students, it can form good character in them. Inculcating character education in students cannot be done instantly, but teachers must teach regularly with the aim that these moral teachings penetrate the hearts of students and they will apply them to adulthood.

There is a relevance or connection between the moral teachings in *Serat Piwulang* and the teaching of character education for students in Indonesia. Moral teachings are related to character. The most basic character that must be instilled in students is the teaching to always behave well to others. The implementation of moral teachings in *Piwulang fiber* can be carried out by Javanese language teachers. In learning materials to read Javanese script text, the teacher can use *Piwulang* text as the medium. Students are asked to read it and then apply moral teachings in

their daily lives. For example, moral teachings to always be obedient to parents. Students are guided to always help their parents with activities at home, such as making the bed, cleaning the house, cooking, and so on. Obedience to parents can also be shown by not arguing with their parents' orders, not yelling at them, and always listening to their advice.

The moral teachings in *Piwulang fiber* which are related to the next character are the teachings to always speak well to others. Humans are judged good or bad because of their speech and behavior. In Javanese, there are various languages from *ngoko* to *krama*. The teacher gives examples to students about the use of these various languages. When talking to peers, students simply use a variety of Javanese *Ngoko*. However, when students are talking to parents, teachers, and others who are more respected, students must speak using a variety of Javanese manners. The teacher also teaches students to always speak well without hurting the other person. Students can practice it by practicing saying greetings, apologizing, asking permission, and saying thank you. If taught to students from an early age, these kind words will become a habit until they become adults.

When carrying out online learning, teachers must always motivate students so that they are diligent in studying. This is in accordance with the teachings contained in *Piwulang* manuscript. Demanding knowledge can be done in various ways. Asking the teacher about the difficulties faced also includes the learning process. To achieve something that is desired, persistence is a characteristic that must be possessed by students, because all their shortcomings, limitations, trials, and fate can determine their success.

The religious value of students must always be instilled by the teacher. This is in accordance with the moral teachings in *Piwulang fibers* so that people always pray to God. During the Covid-19 pandemic, teachers can provide direction and assignments to students to carry out activities related to the development of their religiosity, such as prayer, helping parents carry out religious activities and other activities that support increased student religiosity. This is one of the fulfillment of core competencies in the implementation of the 2013 curriculum.

4. CONCLUSION

Piwulang manuscript are ancient Javanese manuscripts that must be preserved by studying the contents contained in them and applying them in everyday life. The moral teaching in *Piwulang* manuscript invites humans to always have good character in order to become the main human being. Good character does not just appear, but it takes a gradual process and is taught repeatedly.

There is a relevance between moral teachings in *Piwulang* manuscript and teaching character education in Indonesia. For example in the Javanese language subject, learning materials to read Javanese script text, students are asked to read the Javanese script *Piwulang fiber*, then apply the moral teachings in *Piwulang* manuscript, namely moral teachings so that they obey their parents, speak well to others, always be diligent in studying, thinking using reason before speaking and doing something, and always praying to God.

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